

NO. 1.

BY J. M. ROBERTS.

It was some years subsequent to this, while residing in Boston, Mass., that the medial power of Dr. Mansfield began to unfold itself, especially in being able to write in reply to sealed matters addressed to spirits. Satisfied that he possessed

hundred pages of commercial note size.

To show that I was not discouraged by the slow development of my relationship, because of the delay which may be experienced in reaching a definite result, it is well to note the following facts. At the first sitting in spiritual class, Dr. Williams said to me, "I feel that I can say to you, 'Sit one hour in fifty-four consecutive days and you will become a writing medium.' With this instruction he complied, and on the fifty-second day his hand was mechanically moved to write. He has since then been able to write freely, and has been instrumental in turning more light on the subjects connected with spirit-life, than all the theologians of Christendom combined have done in the past two thousand years. Tens of thousands of people have been made eternally happy through his benevolent and generous intermeditation between themselves and those departed dear ones whom they ignorantly supposed were forever lost to them. On what a noble mission has he been engaged, and how nobly he performed it. If we were capable of envy we

Many letters, trivial, false, deceptive and offensive have been sent to Dr. M. to be written to, but rarely without the writer getting "A Roland for an Oliver." Their walls of mischief have been met and disposed of by a power that sees and knows the hidden thoughts and secret actions of men more thoroughly than they see and know them themselves.

The cut which, through the courtesy of Dr. Mansfield, we are enabled to present to our readers, is a good likeness of him, yet only that the artist has failed to bring out the expression of his speaking eyes, which is so marked a feature of his noble and sympathetic countenance. We feel proud of the friendship of this oracle of the spirit hosts.



**MIND AND MATTER FREE CIRCLE.**

ALFRED JAMES, MEDIUM.

MONDAY, NOV. 17th, M. S. 32.

After an appropriate invocation the following questions were asked and answered:

Question. Is the account of the invisible world given in the book called *Life Beyond the Grave*, correct as far as it goes.

[illegible]

Q. Can you throw any light on the composition of the Four Gospels, and especially on their respective dates and authorship?

A. There is no person within the sound of my voice who, if they have a very small portion of this world's goods, but can inform themselves in relation to the question asked, if they desire to do so. I have heard of a rich Greek gentleman, who taught as much truth as he knew, and when you read these accept as much of them as satisfies your reason and receive it; but do not take that which your reason rejects. As to dates, I might have my opinion, as a spirit, but it might be wrong. I could not say that I was right, or that I could not prove my view correct. Therefore, I decline to state a thing that I do not know to be the truth, the whole truth and nothing but the truth.

Q. Was our Lord a real or a mythical personage, or both?

A. This question can be answered from the Christian side in history. That which does you good — that which purifies you inspirationally and aspirationally cannot but do you good in the end. The adventures of Jesus, if they are not real, will at least hurt some person's feelings. But, in the language of Strauss (?) who wrote a learned work on the life of Jesus and who sums it up thus, I will say: "The adventures of Jesus, if they are not real, are at least legends." In fact, the whole story is an etiological legend." Now, I in spirit am not prepared to confirm this assertion. But as far as I have progressed in my knowledge of the Bible, I feel that a man can drop of whose blood has any efficacy in it to save, more than the blood you have in you. Each individual must be the Saviour of himself. I do not know of any other way of saving anything. If you would be redeemed in this root, or earth-life, see to it that you do it justice and you will be an angel in the hereafter. I might make a mistake, but I do not think I shall be longer in danger of going into a destruction on mythic and myth-makers, but it would not benefit those whom I am addressing. It is my purpose to instruct without antagonizing and to leave every man to his own conclusions. I have marked out this course and I shall closely adhere to it.

Q. Are the interpretations of Scripture given in an article in **MIND AND MATTER**, entitled the "Literature of Spiritualism," correct?

A. That is another question that I will have to answer in the abstract. All persons reading a book are not equally free to read it. Some persons are more free than others. Some persons are more free to read a grain of thought therein that may influence the whole of their lives. Some persons say, "I do not wish to read my book; it interferes with my work." Some persons say, "I do not wish to read my book; it comes in their way. I cannot commend this contrast for it has ended in making many learned fools. The persons who are not free to read my book are like the maddest who cling to the strong oak. Think for yourselves—not for yourselves—depend on nothing that does not rest on yourselves. You are not free to read my book; you are equally free to think and act will the redemption of the human race be possible. Whether this man's opinion or that is true you are not taught to know. You must have a judgment of your own and carry it out.

Q. How does the mind of man control his physical body?

A. That is a question that is certainly deep and wide. One thing that is required is much elaboration to answer it fully. A man has a soul. This spirit soul acts through what is called the soul. The soul is the intermediate between the spirit and the material matter on which that spirit acts. Ideas that start purely from the spirit, become more or less injured by the material matter through the soul. That is, they become as it were bruised. This soul acts exactly the same as those sensitive steel plates that I spoke of at the last circle. That is, it receives the impression from the spirit. And now we have to make a few remarks to make these preliminary remarks in order to express my understanding of the question.

How many times have you wanted to do certain things. How many times in your lives have these ultimate achievements come short of what you intended? I think you can find the answer in your own life, often filled as it is with reaching all you wanted to do. I think my view may be included in a few words. God or the Infinite, is working in harmony with the laws of nature, and the laws of nature are the product of that controlling power. Through suffering and tribulation we learn. It is a bitter experience, but it is it is necessary to reach a certain level. We are surrounded by the Infinite. In fact, *our self*, when it works in harmony with Nature's laws it will prevail—when it is contrary to those laws it will be destroyed. I think you will find that you cannot but express in action, as you wish, for it is for what ends that it is limited and defeated, and you cannot understand this thoroughly when you become

**Q.** Why is it that spirits in controlling mediums are so frequently able to remember and state correctly, events long since past, when they cannot remember more recent events, or their own or other names?

not through those perfectly developed. For instance, Dr. Henry Slade, Charles Foster, Dr. J. J. Mansfield, will always give you names if the spiritual forces are strong enough to make the nature of spirit is necessary to you, if they can give you any important or unimportant fact that proves that they are present. I do not see why you should raise objections because they cannot give you names of spirits. It is not their fault, it is yours, that it requires more force to give a full name than is required for an hours interview for the reason that to give these positive facts, the spirit has to give more force to the name than to call it, and force the name on the medium. A spirit, Henry Adams, of Utica, N. Y., in conversation with me on the subject, said that in communicating with spirits, he had to give names, and he had to do so with Charles Foster, in that place, that in order to get that brother (Chas. Adams) to thinking, he had to concentrate all his force to give the names, and he had to give names, and he had to give names, he would gain the attention he desired. A spirit looking over his brother's mental condition, he realized the importance of that test to him, and he knew that he had to give names, and he knew it would matter what other fact of his mortal life he might have given, if he did not give his name, his brother would not identify him, and he concentrated all his power to give names, and he had to give names, and he had to give names. Some persons are satisfied with certain facts, but others will not be satisfied unless they get something more definite, and they will not be satisfied unless they get something more definite, and they will not be surprised if you only get the name. It may exhaust all the spiritual force that the communicating spirit can exert to give that much, so if you get that much, you are satisfied.

This closed the questions and answers.

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"I like to stand up" (the medium rising) "before an audience when I am addressing them, because in my mortal life my thoughts flowed more readily in that position. The man or woman who is truly noble must have a heart that beats for humanity. True nobility is not expressed in brocade and suits and in diamonds; it is expressed in those human feelings that will wipe away the tears of suffering. Oh! the beauty—the unfoldment—the grandeur of the spirit whose feelings go out and acknowledge all men and women to be its brethren and sisters. For such a spirit as that there can be nothing but immortal happiness in the life to

word. Some may say that fanaticism has been the curse of humanity. I say it has been the source of the rays of light, the rays of hope, the thoughts that have inspired us fanatics, and their flashing eyes and hear the earnestness with which they speak, you know that they are true in their convictions—true to their inner self, true to their vision, true to the right or wrong in your opinion. Fanaticism in all ages has set men kind to thinking, and to asking whether what they say is true or false. I point to any one in the world who is not a fanatic, and who does not think that fanaticism was not at the bottom of his or her discrimination. This may not improve you much now, but it will when you return from your journey. I have written many books. I have met my countrymen in spirit-life—William Crockett Bryant—who helped me when I did not know what to do. I have met the friends of the Freeholders, our literary circle in spirit, and we have all to join with me and to wield the pen for the benefit of humanity. We want no words—we want action. We want to see the good of the world flowing in the interest of any politician. I have said all I wish to say.

[A gentleman present said he knew that lady in her earth-life—that she was an intimate friend of the poet Bryant, and that the communication was markedly characteristic of her.—Ed.]

"GOD AFTERNOON.—It don't take long to see out a man's goods, and for his heirs to appropriate them, after he has shuffled off this mortal coil. How many sacrifices have I made, and how many tears I have shed, for my household, and for my people, who were dead, and now I am alive. My heirs are having a happy time over my effects; but I predict as a spirit, that they will never have as happy time at Christmas as they had over old Daddy's funeral. I was always one that worked in the mortal-life for all I got—that struggled along patiently—that, as he could, have immense riches made a shift to find contentment, and I advise that are here to the same. I think those who are related to me will think this is throwing a shot at them, and they will be about right."

"DAVID BEARD,  
"Collegeville, Montgomery Co., Pa."  
[This spirit was identified by a gentleman present.—Ed.]

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[illegible]

In my individual case, I challenge anyone to deny that Yonice existed here.

"DR. T. M. SANBORN,

[Is this address correct? There is no postoffice at such a place. There is a Lake Village in New Hampshire.—Ed.]

"Good ATTENTIONS—I did not believe in your Spiritualism. I believed that when I went out of my mortal organism that I would know nothing until the great judgment day. I was an Advocate of the doctrine of the immortality of the soul, and I assured that they have an immortal life. Whether they believe it or not will not alter the fact of it. The next point is: what kind of an after-life have you? Just precisely such a life as you wish to live up to in this life. You can't reap what you don't sow. I have become convinced of the error of my way of thinking. Nobody condemns a man. Another thing strikes me: If the Infinite God has prepared an immortal state for us, why does He not make it manifest to all? He would make it manifest to all of us. It is simply this. If we were satisfied that there was a future life, we would be satisfied that we would have the patience to live on a mortal life? No, you would do as well as you could. You would be satisfied that you have the best you can have and submit to your fate—work out your probation here and you can and will be received finally in the number of the bliss."

—ASSA B. PIERCE

—Elihu Burleigh—

— *Flint and Flint, Davenport Co., Iowa.*

[illegible]

"GOD APPROVES—Much of my mortal life was devoted to advancing the education of my young. I believe that general education is the true extinguisher of ignorance and it should never be confined to classes. Every individual born of mortal parents should have the opportunity to learn in his or her; and this life is secure if you cannot hope for any high progress. Then the question of education should be commenced. The time is too much this spent here in various technical schools and colleges. The best education that we could embody all the best ideas, the best that book might well be regarded as an Christ that day and generation. So I might go on giving you the details of my life, but I will not do so. Nothing but right actions will. However imperfect these actions may be, still if the effort made their effects will be felt ages hence—after the resurrection. I will now return to the earth. When the time comes your deeds and acts while here will be laid to you. So let all be admitted to your schools and colleges, and only the best be taught. I know the path that will result from these educated people."

—AMOS LAWRENCE.

The Contemners of the Physical Manifestations  
the Spirit World Justly Rebuked.

BY GEN. J. EDWARDS.

Now that the prosecution in the case of the mediums, Anna Stewart and Laura Morgan, has submitted their evidence and rested their case, a having failed to make out what they attempted to let the defense take judgment for costs. The prosecution has been a Don Quixote adventure throughout.

It has been apparent for some time that certain would-be leaders in the spiritual ranks have received the message of the "New Dispensation" of Spiritualism, and would have Spiritualists cease running after the delusions of phantasms and come to them and receive the higher type of Spiritualism in science and philosophy. Completely in the mind of the nation has been the "New Dispensation," with its "Divine Revelations," a spirit world has laid upon the shelf among dusty records of the past. The two who connect in importance are William Rannett Coleman and the very doubtful Spiritualist, but widely acknowledged, "medium," Mrs. E. W. Benson. Benson's "New Dispensation" is a very different thing from the "New Dispensation" of the "New Dispensation" of the "New Dispensation." If the professor would confine himself to what he understands best, he would be to the interest of Spiritualism.

Hudson Tuttle, like Davis, for his own reputation, has written a little too much. E. V. Wilson, but for the statements contained in Dr. Wolf's book of "Startling Facts," and the very many successes and failures in the phenomena of delineating character before public audiences, would have proved more formidable foe to physical mediums.

The gallant Col. J. C. Binney, who has been the champion, the distributor, the knight of the quill against the physical pigments, and mediums through whom the truth is produced, and yet the spirit world will not assent at the bidding of these valiant knights. It is a number of people observed performing pilgrimages to the modern "Mecum for Spirit materializations," occurring in the presence of Anna Stewart and Lucie Morgan. Among the pilgrims visiting this place are the great pilgrim, the great clairvoyant, the great spiritualist, the great bridge, Judge Lawrence, Mr. Robert Hare and Lady, who could name in a drede number, who have testified that the oncles-Mecum have issued no uncertain sound on the question of spirit materializations. It is a common sense people thought to know more about the truth or falsehood of what they are talking about. These mediums are all the way to the committee, Messrs. Pence, Hook and

Conner, we hastily slandered and called "villain" by men who do not know anything about the and simply on the ground of a few "cut and dried" statements of some very bad people, or disappointed pilgrims, whom the spirit world, as often the case, refused or failed to accommo-

of the open and avowed enemies of Spiritualism. As to the committeemen, they stand as fair and honorable before their neighbors as gentlemen of the highest standing in the community. I have known Capt. James Hock for forty years.

These knights of the quill had been prolific in their effusions to cretelize Spiritualism to their own liking. Reading the *R.-P.* I discovered that the people could not be accomplished in long as the people continued to perform pilgrimages to Mexico, to become defunct, it was resolved to break up the pilgrimages, and the *R.-P.* was determined to appear for the sinews of war by way of subscriptions to the *R.-P. Journal*, and scoundrel his Sanchez Panza, alias Dr. Kuyner, on the skirmish line towards Mexico. Sanchez did not discover two little women and reported back to the gallant Don who buckled on his armor for the fight, and the charge was made, and the *R.-P.* was routed, and the gallant Don, and their entire battery, until the knights, led on by the gallant Don, impudently leave the field. The smoke of battle clearing away, we still see large numbers of pilgrims going to Mexico, and the *R.-P.* is still being written by beloved friends who have passed to the higher life, as well as strangers, denizens of that other country, to which we shall soon travel, and which we shall be engaged in its operations by mortal dictation, and in the language of the poet exclaim:

"No pent up Utica confines our powers,  
The whole boundless universe is ours."

If Col. C. Bundy had succeeded in establishing the Mecca of Spiritualism at Chicago, by forcing all mediums throughout the broad land to pilgrimage to Chicago to be tested by the editor of the *Chicago Tribune*, the *Chicago Herald* and the *Chicago Journal*, it would have been a good thing for the *Journal*. As it is, the cause of Spiritualism has received a temporary check in its prosperity and advancement by the enmity of Spiritualism contained in the *Chicago Tribune*, the *Chicago Herald* and the *Chicago Journal*, with its contents from its quill drivers, one effect of which, if we are correctly informed, has been for Col. Bundy to catch a few pigeons in this city, only to find that they were all absolutely combined with a few outposts, who request Col. Bundy to send here an honest, reliable medium. Has it come to that that we are to be so circumvented in our intercourse with the quill drivers of Chicago, that we are to request Col. C. Bundy send here, but Mrs. Simpson, who holds his diploma? She is doubtless a good, genuine medium. It will do to send her to Washington where she has not been before, but it will do to send her to Chicago, where she can cause every trifle to believe her to be a fraud.

humanly people, but not now living on the earth a single medium for physical manifestations, that more or less people have not charged fraud against. It will always be the case until poor humanity is elevated higher. Those people who are so-fraud with pen and tongue in howling "fraud-fraud," are not any more against fraud than those who say little about fraud, but look out for clearheaded evidence in the practice of fraud, and each community stands ready to brand all fraudulent discoveries in their respective localities. The enemies of Spiritualism delight in having Spiritualists to cry fraud.

The long and patient investigator of spirit phenomena knows full well of the seeming contradictions and apparent as well as sometimes real fraudulent transactions by mischievous spirits, stealing the march occasionally on the controlling band of spirits surrounding each medium. Who understands the subtle laws governing spirit control, when the spirits themselves are constantly, telling us they are daily experimenting under the laws of Nature and Nature's God, learning the way of gaining a nearer and more satisfactory approach to mortals?

It is an easy thing to cry fraud, but a difficult one to establish it. There exists a morbid propensity in humanity, to say but little of the good deeds of people; but let an individual, before the public, commit a wrong act, and it is held up to public view. There is a well-known bird which soars between the fruits and flowers, and as soon as

adult over fruits, flowers, and a young pig it evokes a putrid carcass passing upon it. Let our Christian friends give thought to this emblem. In the words of the poet, "The world is full of ugliness," (Dante), Denton, Tuttle, Davis & Co., in glorifying the phenomena of Modern Spiritualism, when, in point of fact, their whole system of Christianity rests upon phenomena produced through demons of Sinareth and his disciples. In fact, the Christian system, as interpreted by and through the creeds and dogmas which have been founded on spiritualistic governing matter, is the communication between the mundane and super-mundane existences.

What we Spiritualists denounce phenomena, produced under law, old theology claims to be miracles produced by the suspension of law; and on this supposed pucker of the senses, rests the entire edifice of the power of the Infinite God, and is therefore on this assumption. The great Master Medium, Jesus, by them, has been worked up into one of the trine Gods, to be worshipped as such, instead of taking after his preceptor, who exemplified an exact belief after the manner of spiritual things. As the phenomena of Spiritualism grows and becomes better understood, the science and philosophy will become elucidated and more and more appreciated, until the world, now in a higher plane, to bless the advent of Modern Spiritualism among us.

G. II. Chene writes: "I thought I had got through, but not having read that glorious passage in Job, through J. Moulton Allen I can't help complimenting such beautiful language and the beautiful manner in which it is put; and more so, the cause it wishes to maintain. Go on, Brethren Roberts! let your light shine, remembering that the angels have been good in the requests; remember you have friends that you little know of as yet. I wish I could write; I wish I could put words together to represent my feelings toward you and the band of workers upon the mountain. I wish I could say, 'You have made this encouragement to the great God of all truths but all I can say is go on and your arduous task will be met with celestial patronage upon the other side of life. Let us keep the trail rolling until our meeting.' I wish I could say, 'I will be with you if God' are, 'I am a stranger to you, I am no stranger to the cause or its needs.'"

M. W. G. R., P. O. box 948, Cosmopolitans' Grand Lodge of the United States, writes: "We consider your paper the best and most valuable spiritual paper published, and advise every spiritualist to subscribe for it."



## MIND AND MATTER.

PHILADELPHIA, SATURDAY, NOVEMBER 20, M. M. 82.

Entered at the Post Office at Philadelphia, Pa., as second-class matter.

## PUBLICATION OFFICE.

Second Story, No. 713 Sanson Street.  
PHILADELPHIA.

J. M. ROBERTS.

PUBLISHER AND EDITOR.

For rates of Advertising and Terms of Subscription, see advertising columns on another page.

## Mind and Matter Free Circles.

We will, on Monday afternoon next, at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

## Our Premiums.

Steel-plate engravings of the "Birthplace of Modern Spiritualism," "Homestead," and "The Orphan's Haven," are choice works of art. Each subscriber, old or new, has a choice of one free. Any present subscriber sending a new subscriber's name is entitled to our free. Let each subscriber favor us with a new subscriber and thus possess both pictures free.

Read description of pictures and full particulars on another page. A little effort on your part, small in comparison to our efforts, would triple our list of subscribers in sixty days.

Dr. J. V. Mansfield's Offer.

New York, Oct. 4th, 1879.

Dear Brother Roberts:

You may say to all that will send you a new subscription, for \$3.00 they may send with it a needed letter and I will write to it free of charge. This offer may stand open from October 4th, for four months, ending February 4th, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay for the said communications to those for whom they are written.

Respectfully,

J. V. MANSFIELD.

No. 61 W. Forty-second St.

Instructions to those who send letters.—In writing to the departed spirit should be always addressed by full name and the relation they bear the writer, of one soliciting the response. Seal your letters properly, but not to be opened, if it defies the writing matter. The letters, to secure attention, must be written in the English language. Persons accepting this offer are not entitled to our premiums.

## OUR ANNIVERSARY SALUTATORY.

Beloved and cherished friends, patrons and readers:

One year ago, to-day, in response to what we felt to be an imperative call of duty, we launched and manned the literary craft that we then, at the suggestion of our spirit guides and helpers, dedicated to their service, under the comprehensive name *MIND AND MATTER*. At that time, thick and portentous clouds hung like a funeral pall over the business prospects of this young but mighty nation. The sky of Spiritualism was lurid with the war of contending elements, and every sign betokened a tempestuous voyage to the untrodden and unknown vessel. With that simple trust that makes heroes of untrained and unappreciated seamen, in lines of the most desperate peril, we took the post assigned us, resolved to do or die in our efforts to bring our charge to port in safety. With but three subscribers, one of whom was our esteemed friend and able and efficient co-worker, J. Frank Baxter, we sent forth the first number of this journal. From that time forward *MIND AND MATTER* has sailed steadily onward, in daylight and darkness, ever nearing a safe and prosperous anchorage. The storms of doubt, distrust, and opposition have raged around it in vain, for its crew knew:

"There's a sweet little church  
That rises up aloft,  
And ever keeps making  
Our power Jack."

Dear friends, *MIND AND MATTER*, has triumphed over every danger, and through your kind acts and cheering words, she is now in port to salute you after a surprisingly successful voyage.

Having proven herself so staunch and true, we felt it safe to give her a new rig. We have lengthened her masts, yards, booms and gaffs, and fitted them with new white sails; and again *MIND AND MATTER* sails forth on her second voyage with every sign of favoring winds and pleasant weather. Give us your sympathy and encouragement, and rest assured that your kindness will be duly appreciated, even if it is not deserved.

As we announced we should do, several weeks ago, we have commenced our second volume by enlarging the paper more than one-sixth of its original size. We have changed it from a four page to an eight page journal, on account of the large number of our subscribers who inform us they are preserving complete files of it. As it will be more convenient for preservation in its new form, we trust this change will meet with general approbation. The paper is printed with entirely new type procured expressly for that purpose. The value of the paper in all departments of literature, relating to human development and progress will be steadily increased, as independent of the able hand of occasional contributors who have favored us with their invaluable assistance, and who promise to do so in the future, we have the assistance of the ablest literary talent that can be found as our editorial conditors. To all these friends we extend our most heartfelt thanks.

We would be most derelict in our duty if we did not avail ourselves of this opportunity to thank our spirit friends and supporters for their invaluable

able help through their various mediums, and especially through those cruelly misrepresented and persecuted mediums, James A. Bliss and Alfred James. It is impossible, in this connection, to give even a limited idea of the importance of their mediumistic assistance in the work we have had in hand. It must suffice to say that without the support and encouragement which came to us through them, we greatly doubt that we could have overcome the obstacles that laid in our way.

But in the case of Mr. Bliss, not only are we under the greatest obligation to him for his wonderful mediumistic help, but we are equally indebted to him for his untiring and most zealous personal services. He has performed an amount of clerical and business labor, that few persons could have accomplished. We are also pleased to acknowledge the faithful and efficient services of our young friend William B. Strecker who, whether by night or by day, has been ever prompt and ready to respond to every call upon him. To Mr. M. P. Summers and his competent assistants, we are indebted for the excellent typographical and printing work upon the paper. Our intercourse with them has been most agreeable and satisfactory to us. To Messrs. Charles C. Wilton and Leonard Abbott, who were with us the first six months, we return our sincere thanks for their highly appreciated assistance, and we feel it due to them that we should publicly express our regret at the necessity which deprived us of their co-operation.

Dear friends, in closing, permit us to crave your indulgence for any seeming lack of sound judgment in our editorial course. Our desire and intention is only to do that which is best and right, and however much we may seem to you to be astray, wait patiently and see whether time does not vindicate our action.

We have had to strike heavy blows at those whom we would have gladly spared but for the urgent calls of Justice. Those blows have caused us much regret as they have pain to those at whom they were aimed. Oh! when will this bitter war be over and benignant kindness take the place of cruel warfare? We hear the answer from those who know whereof they speak, "Only when truth, right and justice shall prevail." Then be it so—and may God and His ministering spirits, through their mortal instruments, soon prevail. We will work and wait for that auspicious coming day.

And now we come to the most pleasing duty of all, that of publicly acknowledging the heroic, patient, the loving sympathy of our dear wife and children, who have by their most unassuming forbearance at my necessary absence from them, and their ready aid, cheered me on as nothing else could do, to make the great battle of the past most eventful year, to us, if not to the great cause of Modern Spiritualism.

## TO "SPIRITUAL OFFERING" SUBSCRIBERS.

Kind Friends:—Announced to you by circular in June last, circumstances compelled us to suspend publication. We then hoped to resume in October, or earlier, but have not been able to do so with a certainty of permanency. Realizing that subscribers to whom we are indebted should not be asked to wait longer, arrangements have been made with Gen. J. M. Roberts, publisher of *MIND AND MATTER*, to send his paper to all subscribers to whom our mail-book shows an indebtedness. We have also furnished Gen. Roberts with a list of the names on our books to whom he will send specimen copies of *MIND AND MATTER*, which, if satisfactory to our subscribers, will send them for the unexpired term of their subscriptions in satisfaction thereof. We earnestly solicit all to subscribe for this paper, which, as we verily believe, has been brought into existence by the special intervention of our fellow-workers beyond the veil, and at a time when most needed, and for a special purpose. The prominent position and commanding influence, so suddenly attained by this paper, seems to have come from this cause and from the earnest purpose and the indomitable courage of its editor, manifest in his defence of mediumism and bold defence of Spiritualism against the assaults of its mundane and super-natural foes. We wish we could be instrumental in adding ten thousand to its subscription list. All who are indebted for the *Offering* (these amounts vary from twenty-five cents to four dollars) will please remit to Gen. Roberts and oblige us.

We avail ourselves of this opportunity to sincerely thank the friends who have aided in our work. Success would have attended our efforts but for the financial distress of times, through which we have struggled for existence. We feel, as do many who have written us, the necessity for such a magazine and at some future time hope to resume its publication, thus doing our part, through the power of the press in combatting the religious superstitions and false materialistic persecuting spirit of the Christian Church, manifest toward all who oppose its dark, dogmatic teachings.

We shall be glad to hear from our friends with whom we have had correspondence, and hope by-and-by, through the *Offering*, or some other publication, to hold uninterrupted communications with them. Friends, we wish you happiness, abundant prosperity and usefulness in the great work of progressive reform.

D. M. FOX,  
NETTIE PEARS FOX.

Rochester, N. Y., Nov. 25, 1879.

## A PROPER INQUIRY CHEERFULLY ANSWERED.

Editor Mind and Matter.

I have noticed that there has been no report or editorial notice in your paper in relation to the lectures which Mrs. Elizabeth C. Watson, for the past two months, has been giving at Academy Hall, No. 810 Spring Garden street, in this city, in connection with the meetings of the First Association of Spiritualists of Philadelphia. In view of the great interest that the public have manifested in these lectures, it has seemed to me that there has been some cause for this lack of information in your paper.

Mrs. Watson's fame as an inspirational or trance speaker has been known to us as one especially endowed by divine intelligence. The large hall has been crowded to its utmost capacity throughout her stay, with the above audience. May God and His angel messengers still sustain her with power from on high throughout a long and useful life.

Philadelphia, November 24.

We are not second to this warm friend and admirer of Mrs. Watson, in our appreciation of her most able services to the cause of truth, and we gladly avail ourselves of this opportunity to express the high value we place on her unceasing labors in that cause. That we have not done this sooner, in the case in question, was because justice and self-respect would not permit it. When we first started *MIND AND MATTER* we went to much expense to have reports made of the lectures that were being delivered before the First Association of Spiritualists of Philadelphia, hoping thereby to obtain their sympathy for, if not their support of our undertaking. To our surprise, both the lecturers and the Association manifested any amount of our unsolicited attempt to co-operate with them by giving geographic reports of their proceedings. Many complaints were made about our voluntary action in that matter. These complaints came especially from Mrs. Watson and her friends of the Association. Not desiring to cause unfriendliness when we so much desired the opposite, we concluded, thereafter, to await the time when some one identified with the Association would intimate a desire to have our report their public transactions. It is in response to such a request, in this instance, that we unhesitatingly say that those who fail to hear Mrs. Watson will be deprived of a rich intellectual, oratorical and educational treat. She is a most remarkably gifted and benignant lady and one capable of the greatest good. Take our advice and go to hear her if you can.

It is useless to seek to ignore the fact that the controlling element in the First Association of Spiritualists, of which Mr. Henry B. Champion is president, are in sympathy with Col. John C. Bundy, of the *Religio-Philosophical Journal*, in his war on mediums; and against us in our determination to see them justly and fairly treated. For this we care nothing, well knowing that if we are right we will prevail, and if wrong, we should most fail. It will not be long before it will be so clearly perceived who has been right and who wrong, that no difference will thereafter be possible. The divisions in the spiritual ranks which have crippled the cause of Spiritualism must cease and all will then move forward shoulder to shoulder in one redoubtable advance upon the enemies of spiritual truth and mental and religious liberty. Steady, friends and be prepared for the call from the spirit hosts to move forward with them in the grandest movement that has ever taken place in the world's history.

## A CURIOUS PROPHECY.

One of the forerunners of Modern Spiritualism was John Trithem, who flourished in the fifteenth century, the irreproachable Abbe of a convent of Benedictines at Spanheim, a learned theologian and the teacher of the celebrated Cornelius Agrippa. He had the reputation of being able to evoke demons and to raise the dead. It is related of him, for example, that hiding himself at the court of the Emperor Maximilian, who was incensed at the death of his first wife, Mary of Burgundy, he took pity on his grief and offered to show him the deceased princess, that Maximilian and one of his courtiers having been shut up with the Abbe in a lonely chamber, Mary actually appeared to their eyes, in the rich apparel of her earthly life, and that to make sure it was she herself, her august husband felt for and found a wart which he knew was situated on the nose of the princess' neck. This frightened him so that he ordered Trithem to close the scenes at once, and forbade him ever to renew such experiments. There is no doubt that Trithem had penetrated many of the secrets of Modern Spiritualism, and he was even persuaded that it was possible to transport a man's body long distances through the air.

Trithem was a voluminous writer, and in his *Opera Historica* (Frankfurt, 1601), he gives what he calls his Mystic Chronology. It is a key of all prophecies, ancient and modern, including the Apocalypse, and also a treatise on the philosophy of history more independent and more complete than those of either Vico or Bossuet. We shall not go over his survey of the past history of the world, which is based on the Kabbalah, but shall simply call attention to a curious prediction falling due the present month, November, 1879, which Trithem calls the epoch of the reign of Michael, one of the foundation of a universal kingdom. This kingdom will last for three hundred and thirty-three centuries and a half of hopes; epochs which divide precisely with the sixteenth, seventeenth, eighteenth and the half of the nineteenth centuries for the dawn of hope; with the fourteenth, thirteenth, twelfth and half of the eleventh for the trials, the ignorance, the sufferings and the sorrows of all kinds of the middle ages. According to his calculation, then, in 1879, a universal empire is to be founded and to give peace to the world. Commentators have explained this as a political event,

and have usually assigned the kingdom to France, but may they not have made the same mistake as the Jews did at the first coming of our Lord? May it not be that the prophecy refers to the setting up of the Kingdom of God among people freed from the yoke of tyrants and from whose eyes the bondage of error and ignorance has been torn? According to Trithem, that kingdom will be both political and religious; it will solve all the problems which agitate men's minds in these days, and it will last three hundred and fifty-four years and four months. Then will return the reign of Orifiel, that is to say an epoch of silence and of night. Who knows?

## SURSUM CORDA!

The earliest Thanksgiving kept in this country was held in 1631, on the 22d of February, (afterwards Washington's Birth-day), in the colony of Massachusetts, under circumstances that are recorded as follows: "But now as the winter came on, provisions began to be very scarce upon the grounds a-foot, and people were necessitated to live upon clams, and mussels, and ground-nuts, and acorns, and these got with much difficulty in the winter time." Upon which, people were very much dried and discouraged, especially when they heard that the Governor himself had the last batch of bread in the oven; and many were the fears of the people that Mr. Pierce, who was sent to Ireland to fetch provisions, was cast away, or taken by pirates. But God, who delights to appear in greatest straits, did work marvelously at this time; for, before the very day appointed to seek the Lord by Fasting and Prayer, about the month of February or March in comes Mr. Pearce, laden with provisions. Upon which occasion the day of Fast was changed and ordered to be kept as a day of Thanksgiving; which provisions were by the Governor distributed unto the people, proportionally to their necessities."

The Thanksgiving which we celebrate this year has something analogous in its features to those of the first Thanksgiving kept two centuries and a half ago in New England. In November, 1879, the whole nation was disturbed in view of the approaching assumption of specie payments. Prices were down to the lowest point, and after five years of waiting, prosperity had not yet returned to the people starving for want of work. In a little twelve month what a change! "In comes Mr. Pearce, laden with provisions." In comes the new year 1879 laden with blessings. As a people we have to thank God, not only for a continued national existence of a hundred years under circumstances of honor, prosperity and glory; not only for the peaceful industry which has provided comfortable homes for so many millions of people; not only for the free institutions which first opening an asylum for the oppressed, afterwards gave liberty to France, and shall give it to the world; but also for restored prosperity and for the abundant harvests which have made the world our debtors. It is the opinion of many sober men of experience that the United States is now about to enter upon a period of unprecedented material prosperity, and for that and all his other blessings let us give hearty thanks to Him who shapes the destinies of nations, and who, by the mouth of His holy prophets, which have been since the world began, has predicted that some day peace and happiness, truth and justice, religion and piety shall prevail among men.

If we turn from those blessings which we all, as Americans, have reason to be thankful for, to those which are peculiar to us as Spiritualists, there is great reason why we should thank God, and take courage. Some, in view of the disunion among Spiritualists—real and pretended—may be disposed to feel gloomy over the prospects of the Cause. They may feel like imitating the example of Fernando Wood, who, on the 26th of November, 1860, requested the people of the city of New York to observe the day set apart as Thanksgiving as one rather of humiliation and supplication. "In my judgment," said he, "either in its political, commercial or financial aspect, it presents no features for which we should be thankful." Such is not our view of the present position of the New Dispensation. The political dissensions which so weighed on the soul of the patriotic Mayor just before the outbreak of the Rebellion, had from his eyes the sublime outburst of the spirit of American freedom which was about to maintain the Union, free the slave, and secure the final triumph of republican institutions. And just so, as we believe the contentions of Spiritualists both here and in Europe are destined to result in the solid establishment, in the world of thought, of the new philosophy.

To that end a most important step has been taken in the year now closing. There are books which constitute an era in the history of philosophy thought, just as there are books whose period marks a turning point in the intellectual development of the individual soul. Such—to go further back in the history of the world—was the promulgation by some unknown but inspired writer of the Alexandrian school, in the latter half of the second century, of the *Gospel according to St. John*, which fixed the theology of Christendom and made the dogmas of the Catholic Church a consistent whole. Such, in another direction, was the publication in 1543 by Copernicus, of his work on the *Revolution of the Heavenly Bodies*, which, in its far-reaching consequences, displaced forever of the doctrine of the verbal and plenary inspiration of the Bible. 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## CHILDREN'S COLUMN.

## THE LEAVES AND THE WIND.

SELECTED.

"Come, little leaves," said the wind one day,  
 "Come over the meadows with me and play;  
 Put on your dresses of red and gold;  
 Summer is gone, and the days grow cold."  
 Down the leaves leaped, and waving said,  
 "Down they came fluttering, down they came;  
 Over the brown fields they danced and flew,  
 Flapping the little leaves from their tree."  
 "O little leaves, good bye, we've been friends so long;  
 Little brooks, sing no more farewell song;  
 But you are merry, so sing us a song.  
 Ah! you will miss us, quite well we know."  
 "Dear little leaves, in your happy field,  
 Mother will know where you are and will send  
 "Pardon us, we've been away in vain and glad;  
 But you are merry, so sing us a song."  
 Dancing and whirling the little leaves went,  
 Winter had called them, and they were content.  
 From the garden to the meadow they flew,  
 The snow laid a coverlet over their heads.

## Two Little Bens.

Grandfather Gray had written from Illinois that the snow beat anything he had known for thirty years; there had been nothing for two months, and as for going down the wood lot or getting around in the fields, it was impossible. This new delighted little Ben's heart, for he lived in a state, and he never yet had made real snow man or a fort, or coasted more than two rods at a time. And now his Uncle Henry had come and was going to take Ben home with him.

The first day they travelled by rail, but the afternoon of the second day found them on the steps of a hotel in a small town, a hazy looking stage with four horses attached.

"Why don't you have a sleigh?" asked little Ben of the driver.

"Can't find running big enough," said the driver, with a twinkle in his eye.

Uncle Henry, who had been busily talking with some gentlemen, now turned and asked the driver what time he would get to Ben's home.

"About five, I reckon," said the driver, "if the road is no worse than it was three days ago."

"Only a ride of two hours and a half," said Uncle Henry.

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"Fast asleep, both of them?" he exclaimed, as he looked into the coach. "Well, this youngster on the front seat is the one for the deacon."

And he lifted out the wrong little Ben, and handed him asleep to Grandfather Melrose, who had been on the watch for two long hours and more.

A little further down the road, in the pleasant old Gray homestead, another grandfather was waiting for the coach; and when he stepped to the door a wrong little Ben was placed in his arms also, while the driver explained Uncle Henry's absence.

"Dear, dear, little Ben!" said Grandmother Gray, as she took the child in her lap, now drowsily opening his eyes. "He looks like you, father! I'll take his things off, and do so if that chicken pie I saved is hot."

Over in the Melrose's house the other little Ben opened his eyes to find himself pressed close to a loving grandmother's heart, and grandfather's eyes bent proudly over him.

"O, grandpa, is my sled ready?" he exclaimed, first thing. "I've got red mittens to wear, and I want to build a fort."

"What a little man he is!" said the deacon, well pleased. "But you must have some warm supper, Ben, and a good night's rest before you build forts."

"Is that the cow?" asked Ben, as he took his bowl of hot bread and milk. "Where's the yellow kitten? and where's Rose—I want to see him?"

"Who's Rose?" asked grandpa, looking puzzled. "Why, your old dog," Uncle Henry told, as he took his bowl of hot bread and milk. "Where's the yellow kitten? and where's Rose—I want to see him?"

"I don't know what you mean, my dear," said Grandpa Melrose. "Then," on a sudden impulse, asked, "What's your name, little man?"

"Benjamin Hart Gray," said little Ben, promptly. "Did another boy come in the stage with you?" the old man asked, in a voice not quite so tender.

"Yes," said Ben, "he is going to his grandfather's, too, and we want to play together tomorrow."

"This is Benjamin Gray's grandpa," said Deacon Melrose, "and our little Ben has been left at their house! I must go there at once and take the boys."

"Oh, let him stay to-night!" pleaded his wife. "It is so cold out, and he is so tired, poor lamb! He ought to go right to bed."

"Well, he may stay over night," said the deacon, "but he must go to his boy."

His wife touched him on the arm, as he was taking down his coat, and said:

"I'll forgotten Ben saved Joseph Gray from drowning long ago."

"So had I!" replied her husband, in a softened voice, and then he went out in the old night to walk in his neighbor's house.

But to tell there had been hard feelings between the Grays and the Melroses, and Rose, poor old dog, was the cause of it all. He had chased the deacon's chickens, and once had been caught gnawing milk at the deacon's house. The deacon threatened to have him shot for a town nuisance. This the Grays resented, and a coolness had arisen between the families.

But the old man thinking it all over as he walked through the snow, and remembering that day, years ago, when Joseph Gray, a schoolboy then, was in the water and dragged almost lifeless to the shore by the little Ben, who was glowing in his heart as he knelt at his neighbor's door.

Old Mr. Gray looked surprised to see him, and asked him to come into the sitting room; and the next night when the little Ben, who had knelt blue-eyed little Ben by Grandmother Gray's side, saying his evening prayer.

"Our little grandchild, Joseph's boy," explained Mr. Gray, but the deacon, taking the child in his arms, said:

"No, no, neighbor! Joseph's boy is over at our house. This is Mr. Melrose's boy, the driver made a mistake, but these little fellows, they each fell into good hands."

"Are you my grandpa?" asked little Ben, putting the wrinkled cheek. "You look more like the picture, 'cause your beard is so long."

"Dear, dear, dear!" exclaimed Grandpa Gray, when he understood it all, "but don't take the pressure of child away to-night! See, he is all ready for bed!"

"Yes," said Deacon Melrose, cheerily; "we want change boys till morning; and suppose we let them be peace-makers between us, neighbor."

So the two little Bens, who had brought a blessing with them, each slept in the wrong house that night; and though they found their places the next morning, they each felt all ready for bed, that as if he had two homes, two grandfathers and two grandmothers. And that was the way the grandfathers were glad to have them feel.—*The Children's Friend*.

## A True Friend of Mind and Matter.

Hoxey Grove, Texas, Nov. 10, 1870.

Editor Mind and Matter.

DEAR SIR:—Your note of Nov. 1st had in due time.

I am a very old man for this age of the world.

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## THE APPEARING OF CHRIST.

BY ALONSO G. HOLLENDER.

## THE PROPHECIES.

Relating to Christ's second coming are so various that it is evident from the figurative nature of their language, that they were not designed to be fully understood, only in their fulfilment. Moreover, while Jesus was on earth mind had not grown (if not in him) to a comprehension of its manner, character, or object. Neither can the prophecies be taken as literal, and the figures agreeing facts which illustrate the figures employed in prophetic speech.

One of the Apostles tells us that they saw from heaven and prophesied from it, "but what that which is perfect shall come, that which is from parts shall be done away." The first Christian dispensation is shown by this and other scriptures to be incomplete, that it was not an ultimate or final, but only a precursor of the ultimate. This is why another dispensation was necessary, if not the sole reason why the vitalizing power of the Spirit was suffered to become extinct from the earth.

## A CURSE.

founded on Christ, who is the highest revelation of God to man, can be kept alive only by a continuous revelation. Hence Jesus taught his disciples to pray, "Give us this day our daily substance," and this daily supply is elsewhere compared to a river for its constant flow, and to an perpetual day for its light, because there is no night with God nor with Christ.

Jesus promised to send his disciples the spirit of truth, which would guide them into all truth and show them things to come which no man could see.

And the records of history show that, so long as any considerable body of people walked in Christ's footsteps of self-denial not in some man-invented substitute, but in Jesus Christ, as he was, in heaven, in the form of spiritual gifts, both of manifestation and revelation from the spirit world. Through this medium the living presence of God was revealed to the world, the visible body of believers, and they by him were kept alive until the day comes when the unchristian practices of the world cease.

It is the duty of every man to be a sacrifice of every one as the price of their daily spiritual substance, and is the sacrifice referred to in Daniel 8-11, the sacrifice in the figurative temple being Jesus Christ, the real temple.

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## FIGURATIVE LANGUAGE.

If no one supposed Jesus is a literal star of the sky, or that he required his servants to carry a literal lamp, let these eighteen hundred years, that they may see the first gleam of his approach a thousand miles away, situated upon his glorious throne in the clouds, and attended by myriads of angels shouting to make the deaf hear, and sounding the great trumpet of God, as he comes "like a thief," stealthily, thundering through the air, say if no one believes that all this figurative language must be accepted literally, how can they maintain that the clouds referred to are literal clouds? Are—

## THE CLOUDS OF HEAVEN.

formed of dust, smoke or vapor, like the clouds of earth? We read that "God appeared to Moses in a cloud," "a cloud filled Solomon's Temple," also of "a cloud of incense and of fire as a cloud," but none of these are clouds of heaven. As heaven is the unseen abode of the Father and Mother of spirits, its clouds must be spiritual clouds, and who can behold spiritual objects with mortal eyes?

Possibly these clouds may be heavenly witnesses, for we read of "such a cloud of witnesses" in Heb. 12:1. How much more glorious for the triumph of the church to be surrounded by a vast concourse of witnessing angels (especially seeing it written that he will come with myriads of angels), rather than for him to go away solitary into a cloud of those who are earthly witnesses?

Hence these clouds may signify multitudes of witnessing angels (that is messengers) and saints, with their attending atmosphere, both those in the local and those in the spirit world. Every body who have risen to a heavenly state, being the only clouds of heaven that are visible to earthly eyes. And the likeness of the son of man (Rev. 14:14) will be seen in and upon them in purity, unity and rectitude of their unselfish lives.

By that love of Christ, and obedience to the commandments of God which the mere earthly man can never fully understand, will be rendered homogeneous like the particles of a cloud. By the dissolution of all earth's bound ties and attractions, effected by that perfect love which flows like a river of life in the spirit world, the lamb and bride in the throne of God, opening up to their interior view the glorious possibilities of the endless future, they are able while dwelling in terms of flesh to see the spiritual world, the dark and pestilential miasma of a groveling selfish life, and to breathe the inspiration and light of the eternal heavens. (1 Thess. 4, 17).

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## A Remarkable Cure.

Pointville, N. J., Oct. 23, 1870.

Editor Mind and Matter.

I write to inform you of a wonderful cure made upon me by Madam M. J. Phillips, of Bordentown, N. J.

I was afflicted with a cancer on my left breast, from which I was a great sufferer, but hearing of Madam Phillips and her wonderful power, I came to Bordentown to see her; she gave me an examination and she said she could cure me. She gave me four treatments with medicines and herbs, which have cured me. I was told that the whole world should know of this wonderful cure. I send you this letter, hoping you will publish this in your paper so that people may know where to go and be relieved of their sufferings. Respectfully yours,

MRS. SARAH NACER.

N. M. Graham, Milwaukee, Wis., renewing subscription, writes: "I wish to continue a subscriber to MIND AND MATTER as long as I take any paper."

I do not wish to lose a single paper. In your dealing with me, please put me in mind of the man who was attacked by a vicious dog. After he had killed him he kept on beating him in a passion passing by said to him: "What are you beating that dog after he is dead?" I was told that the whole world should know of this wonderful cure. I send you this letter, hoping you will publish this in your paper so that people may know where to go and be relieved of their sufferings. Respectfully yours,

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